

UNIVERSITY OF TAMPERE

**PARENTS' INVOLVEMENT IN STUDENTS' LANGUAGE
DEVELOPMENT: THE USE OF INDONESIAN LANGUAGE FOR
THE FIRST AND FOURTH GRADES OF A PRIMARY SCHOOL
IN PIDIE, ACEH**

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Abstract

Aceh is one of the provinces in Indonesia which has had an important historical background. The conflict between the Aceh separatist movement (GAM) and the Indonesian government happened around 30 years ago and caused most Acehnese people to live with torture, suffering, and loss of their family members. Nowadays, children who lived through that situation are parents. The aim of this study was to investigate parental involvement related to students' Indonesian language ability in the first and fourth grades at elementary level. The study took place in Sukma Bangsa Pidie Primary School by interviewing the parents of 10 students. The data was collected in August and September 2016 in Sukma Bangsa School and the participants' houses. The participants were mothers, fathers, and an elder sister of the students, depending on who were more involved during learning at home.

The results showed that parents' involvement influences students' Indonesian language ability and parents' involvement, influenced by the community perspective, family decisions and parenting style, the parents' historical background during the Aceh conflict, and the students' characters. However, the parents' educational background was not related to how parents were involved in their children's learning at home. Furthermore, religion was the dominant aspect influencing parenting style. All the participants put religious education above formal education.

The parents who had an authoritative parenting style used Acehnese and Indonesian languages to help their children to construct knowledge and treated them based on the child's needs, had a fixed schedule and had been assisting their child during learning at home. However, the permissive parents lead their children without any demand and gave them freedom. They did not have fixed schedules for learning at home; they only monitored the child without assisting, and did less in practicing Indonesian language and using both of the languages during learning at home. On the other hand, the permissive parents still cared about religious education for their children; they lead their children to have religious education rather than formal education.

Key word: *parent involvement, parenting style, mother tongue, second language.*

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1 Introduction

1.1. Background

All nations consist of various ethnicities with different cultures and languages (La Belle & Ward; 1994), and Indonesia is a country which has many ethnic groups, cultures, and languages. Lewis, Simons, and Fennig (2016) reported that Indonesia has 716 languages; which means it is the second most multi-lingual country after Papua New Guinea. Aceh is one of the provinces in Indonesia, which is located in the west, and has its own local language. However, the general language in Aceh is Acehnese. It was also expressed by Lewis, Simons, and Fennig (2016), that Acehnese language is avidly used, except in education and government domains.

In general, Acehnese and Indonesian languages are used in Aceh. However, there are two phenomena; in the urban areas, the inhabitants are starting to change their mother tongue, and the Acehnese language is being replaced by the national language, Indonesian language, while on the contrary, in the rural areas, the inhabitants keep using Acehnese as their *lingua franca*, and rarely speak in Indonesian. In Pidie, as one of the rural areas in Aceh, most of the students and their families communicate by using Acehnese, although the school has decided to use the official language, Indonesian.

Furthermore, Pidie was one of the most dangerous territories when the conflict between the separatist movement in Aceh (GAM) and the Indonesian Government happened (Cardozo, 2014). The conflict that occurred for 28 years (1976-2004) was indicated as one triggering factor that makes people reluctant to use Indonesian as the *lingua franca*, and raised the strong gap between the Acehnese people and the government (Aspinal, 2005). La Belle and Ward (1994); affirmed that the condition of the community contributed in choosing the language as a *lingua franca*, and moreover it has an effect on establishing their identity. Thus, knowing the historical background in Pidie will help educators to teach their students.

During the conflict, Acehnese people had an aversion to government, including from the language perspective. According to Aspinal (2005), the conflict which happened in Aceh caused

many infrastructures to be broken and burnt. In the education sector, 600 schools were destroyed, 55,000 students dropped out from school, and teachers were victims and were moved to other provinces (Cardozo, 2014), which influenced Acehnese identity and their perception of the government. Now, most parents of Sukma Bangsa Pidie elementary school students are people who grew up during the conflict; they were 17 to 30 years old at that time, which is clear from students' data in SISTO (data bank system) that was filled when students enrolled to the school. Therefore, it is necessary to know whether the condition of the conflict experienced by parents or the community has contributed to children's Indonesian language ability.

On the one hand, speaking in the mother tongue will keep language diversity, because based on Gollnick and Chinn (1998), language determines cultural and personal identity. And it is an important thing to conserve the culture, because some of the local languages in Indonesia, according to Lewis, Simons, and Fennig (2016) are extinct, including 12 languages in eastern Indonesia. On the other hand, inability to understand Indonesian will also inhibit communication with other people from different areas, and will inhibit students during study time in the school. Furthermore, the school demands the use of Indonesian in the teaching and learning process, and to communicate.

In Sukma Bangsa Pidie, school policy (statuta) requires the school community to use Indonesian as a medium of instruction, testing, and communication. On the other hand, the teachers complain about students' Indonesian ability, such as students' lack of vocabulary, misunderstanding Indonesian and reluctance to speak in Indonesian during the class. This condition also influences student achievement, because some of them have difficulties in understanding lessons, teacher explanations, instructions, and the questions in exercises and examinations during the school activities.

Furthermore, the condition will certainly influence students' achievement, not only in the subject of Indonesian language but in others as well. Understanding Indonesian as a language for communication will give the real sense for young learners, and it will help them to create the right conception and perception of what is being taught. The case will be different when they try to interpret Indonesian using Acehnese language, because the meaning and sense of the language will be different. Oakley (2004) argued that based on Vygotsky's theory, knowledge development will largely depend on culture and language. Furthermore, According to Noormohamadi (2001), there are two steps in developing children's knowledge in Vygotsky's paradigm; (1) Children obtain knowledge from the culture, and (2) children obtain the means of their knowledge (language) from the surrounding culture. Consequently, for students, understanding and having better practices in

Indonesian language may influence learning achievement. Thus, understanding of learning concepts and material which are written in Indonesian may increase students' scores in their class assignments.

Lack of understanding of language is a general problem, and as mentioned by Noormohammadi (2001), language helps develop children's cognition, because language is connected with how they construct imagination and perception of the knowledge. Furthermore, Harrell-Levy and Kerpelmen (2010); explained that identity development in young learners includes an emphasis on a dynamic social context that informs and facilitates, or sometimes prevents better identity formation. Thus, the way the teacher treats the students should be contextual, depending on their environment.

Having discussed the above, I would like to discuss parents' involvement at home based on Epstein's perception, and parenting style based on Baumrind's theory. Moreover, the parent has an important role in using language, therefore Dempsey, et al. (2001) added that the parental-role depends on parents' perceptions and personal experiences. The mother tongue chosen by the family will reflect their family identity (Noormohammadi, 2001) and is influenced by the community and environment as well (Belle & Ward, 1994). Knowing the parenting style for the children in developing their Indonesian language ability is important to teachers. This is because the society in Pidie has a negative perception of Indonesian, but the schools design to use Indonesian in all aspects; ranging from textbooks to the examinations. Furthermore, finding the best way to help students to understand Indonesian will help them to reach better achievement.

1.2 Purpose of Study

Based on the explanation above, social and cultural factors may have influenced the first and fourth grade students of the Sukma Bangsa School in Pidie, Aceh, in their capability in using Indonesian language. In the case of Aceh in the post conflict era, where local Acehnese is used as a *lingua franca*, this research may also be beneficial to understand how local people see Indonesian; including the roles and meaning of the national language. Then it is important to know; how parents are involved in students' learning time to help them in understanding the lessons. Thus, my research question is; What are the relations between parents' involvement (learning at home) and the students' Indonesian language skills (learning) as a second language in school?

Furthermore, the results will be taken as a consideration for teachers about student learning styles, which will help students to better understand the lessons. For the school, it will help management to decide the school policy on using language during the teaching-learning process, and consider the students' culture as Acehnese people.

2 Theoretical Framework

This section theories and previous studies related to my research will be presented. It will focus on children's language development, including mother tongue and knowledge development, and learning a second language; and parent involvement theory, especially parenting styles that influence parents' attitudes in treating their children and in learning at home.

2.1 Language and Knowledge Development

Based on constructivism theory (Mackenzei & Knipe, 2006), learning language should place attention on human experience and the reality in society. Furthermore, Noormohamadi (2008) said that how children speak depends on how they observe their environment (referring to Piaget's theory) and social interaction plays a fundamental role in the development of cognition (as stated by Vygotsky). That means language is the key to finding knowledge. Quoted from Noormohamadi (2008, p. 27);

Reber defines the word cognition as a broad term, which has been used to refer to such activities as thinking, conceiving, reasoning, etc.... So, cognition is an umbrella term that covers all of the mental activities that we engage in; our thoughts and thinking.

Furthermore, Vygotsky stated there are three stages of language development. They are described in Table 2.1, based on Oakley (2004).

Table 2.1 Vygotsky's stages of language development

Stage	Approx. Age	Description
Social speech (external speech)	Up to 3 years	Speech is used to control the behavior of others and to express simple thoughts and emotions e.g. "I want daddy". This provokes behavior – getting daddy.

Egocentric speech	3–7 years	Children talk to themselves regardless of other individuals who are listening. They say things out loud to guide their behavior. They talk about what they are doing and why. Their reasoning is that language must be spoken to direct behavior, e.g. a child will often say “hop, scotch, hop” when playing a game of hopscotch as if to tell their body what to do.
Inner speech	7+ and adults	This inner speech is silent; it is used to direct behavior or thoughts. When this stage is reached individuals can engage in all types of higher mental functions. An adult may have an inner conversation about what to cook for dinner or what they will say when they meet someone. This prepares them and directs behavior in the actual situation.

The findings of numerous studies show that the teacher plays a key role in shaping effective education and understands the student’s cultural background and sense of their mother tongue (Korpershoek, et al, 2014). Based on Oakley (2004), language is very important, because language cannot be separated from knowledge development. Thus, someone’s knowledge is shown from his/her language development. Halliday (1993) also states that language has an important role in the learning process, the process where experiences will grow to be knowledge.

2.1.1 MotherTongue and Knowledge Construction

“Language is the means by which we communicate” (Chinn & Gollnick, 1998 p. 226), and mother tongue or first language is the language human beings obtain from birth (Postman, 1996; Noormohamadi, 2008). In addition, mother tongue is essential for learning, as a part of intellectual ability (Noormohamadi, 2008), because learning a language means learning the foundation of

learning itself (Halliday, 1993). This is related to how someone constructs and interprets a language. Furthermore, Herrlitz, et al., (2007) embraced three meanings of mother tongue; language from childhood, language in the community or region, and language as knowledge. Thus, familiarizing the children in using their mother tongue will help them to be a human being, have identity in the community, and increase their knowledge ability.

Learning language in childhood is really important, because based on (Taufiqurrahman, 2011; and Gboyega & Idiat, 2014), 0 – 8 years is the golden age of children, meaning, in this period, children are an important stage in promoting their individual intellectual, emotional, social, and physical development (Halliday, 1993; Gboyega & Idiat, 2014). Furthermore, Vygotsky believed that; full cognitive development needs social interaction (Noormohamadi, 2008), and (Oakley, 2004.p 38) added that “the construction of knowledge of the children is influenced by their culture and social environment”.

Speaking in the mother tongue is important, because as Noormohamadi (2008) explained mother tongue is not only about language, but it shows the culture and identity of the user. Thus, children who speak in their mother tongue will conserve their culture. In addition, language and dialect are the focal point of the culture (Gollnick & Chinn, 1998).Therefore, speaking in the mother tongue will show cultural identity in an ethnicity.

La Belle and Ward (1994) stressed that an ethnic group has specific characters, such as language and values. In Indonesia, which has ethnic, culture, and language diversity, it becomes important to keep the diversities as the characteristics; (*Bhineka Tunggal Ika*) Unity in Diversity, (Arka, 2013). In Aceh, the mother tongue in some regions is different from other regions. There are Acehnese, Aneuk Jamee, Alas, Kluet, Gayo, Haloban, Singkil, Simeulu, and Tamiang languages in Aceh. In Pidie, the community uses Acehnese as their mother tongue. In addition, Zulfadli (2014) makes a language stratification in Aceh based on the generalization of representation of the phenomena in real-life, which is shown in Table 2.2.

Table 2.2. Language stratification in Aceh

Language / Speech varieties	Domain
English	Communication with non-Indonesians, and used among students in the English department of universities or schools which encourage students to practise English.
Arabic	Religion/ Speech formulas, practised among students in the Arabic department of Islamic institutes or Islamic boarding schools.

Bahasa Indonesia	National language, official language, government, education, literacy, mass media, non Acehnese Indonesians, Indonesian-speaking foreigners.
North Aceh dialect	Acehnese people from northern Aceh such as Bireuen, North Aceh and East Aceh Mostly used in Acehnese textbooks for students as local content subject. Mostly the subject of research on the Achenese language. Preferred for use by Acehnese people of different non-North Aceh dialect in communication in Banda Aceh, the capital city of the province. The reference for non-Acehnese people who want to learn the Acehnese language. Generally used by West Acehnese in the West Aceh region when communicating with people from non- West Acehnese dialect background.
Pidie dialect	Used among people of Pidie dialect in Pidie district or those who have moved to Banda Aceh.
West Aceh dialect	Used among people in West Aceh and among the people of this dialect who live in Banda Aceh.
Greater Aceh dialect	Used among people in Greater Aceh and around Banda Aceh outskirts where the Greater Aceh community lives.
Jamee	Mostly used in southern Aceh area and within the community, family members of Jamee origin who have moved to Banda Aceh.
Gayo language	Used among people of Gayo in Central Aceh, or students of Gayo language background who live in Banda Aceh. it is also used as language of oral cultural expression and written works in Central Aceh.

As language is the symbol of the children's intellectual development, the daily language and instruction have connections to and effects on the learning achievement of young learners. Every child grows up in their own environment (family and community) that influences their identity. Based on Gauvin (1998), children's intellectual development is shown from the ways they participate and interact with the community, and is influenced by social relationship, by using language as the medium (Asvad & Sadighi, 2015).

Children have their own way to understand language, and it is created from self-esteem and interaction with people around them (Halliday, 1993; Gollnick & Chinn, 1998; Noormohamadi, 2008). It proves that the role of the social environment in constructing the way a child thinks is very important. Moreover Noormohamadi (2008) asserted, based on Vygotsky theory, that social interaction plays a more essential role in the progress of children's thinking and learning.

2.1.2 Students with first and second languages

As described above, first language is essential for a child's knowledge development. However, in many cases, school or society have a second language as a medium of communication. Therefore, it is important for every parent to help their children to understand the second language, when the child uses it in the school. According to Pelletier and Brent (2002), parents need to provide an experience for their children as a support to the children's development before enrolling to school, and that contribution has a positive effect on children's achievement.

Based on Halliday's explanation (1993), to understand and to model how children learn, we should not isolate learning language from all other aspects of learning. Noormohamadi (2008) asserts that children's intellectual development connects to their speaking of the language used. According to Gboyega and Idiat(2014), early childhood education and mother tongue has a strong relationship and cannot be separated from each other. Therefore, the level of the mother tongue development of the children is a strong determinant of their second language development (Noormohamadi, 2008).

Mantiri (2015) explains that learning a second language without understanding the culture can result in misperception of the meaning of the language. Because learning a language means learning the culture and vice versa, using the new language means we use the new culture also (Gollnick & Chinn, 1998; Mantiri, 2015). Furthermore, motivation in learning a second language can increase by introducing the culture, which will promote curiosity and interest in the language (Mantiri, 2015).

Moreover, teaching a language by abandoning the mother tongue in early childhood would likely to cause misunderstanding of the concept. According to Kim and Rah (2016), providing the same way to teach a student in learning the second language as with the first language will improve knowledge construction. However, Gboyega and Idiat (2014), emphasized that in early childhood, teaching using mother tongue is like giving basic learning needs. Hence, perception and conception of the first language should strengthen the second language. Students need to understand the mother tongue first, before they learn another language.

Most of the Sukma Bangsa School students use Acehnese as their home language, and the rest use Indonesian. Moreover, school policy requires the use of Indonesian as the medium and language of instruction. The school attempts to provide nationalism by habituation of the speaking

of Indonesian. It is not only has a good impact, but also creates a bad impact on building knowledge construction. It is described by wrong answers from many students in the school examinations because they misunderstood the question or the teacher's instructions. Thus, finding other ways to help students to understand both of the languages, Acehnese and Indonesian, will help the teachers to encourage student achievement.

2.1.3 National language

Countries which have many states or provinces and diverse cultures, usually have multiculturalism. Indonesia, as an archipelago, has five big islands and 17.000 other islands (Fahey, 2004). On top of that, Indonesia has 617 languages (Lewis, Simons, & Fennig, 2016) and Indonesian is the only language used for all formal and public domains, and the media (Moseley, 2010).

In some provinces, including Aceh, the society uses a local language (mother tongue) as a medium of communication. Lewis, Simons, & Fennig (2016), Pillai and Yusuf (2012), and Zulfadli (2014), asserted that Acehnese language is predominantly used by the community in all domains, except education, government, and mass media. Zulfadli (2014), states that Indonesian is representative of high level, while Acehnese is the low variety. Even so, there is a different phenomenon that happens in the central area and in rural areas.

Often times, a community in an urban area prefers to use Indonesian as the national language, but the community in a rural area is reluctant to speak Indonesian, and prefers to speak the local language. And some studies have shown the phenomenon that parents in the urban areas like to speak in Indonesian with their children, as it is the language of instructions in schools, to help them understand the language better during the learning process (Gonida & Cortina, 2014). On the contrary, according to Arka (2013), speaking only Indonesian does not guarantee a better life, and even displaces young people from their culture and ancestors, and it can lead to social problems.

La Belle and Ward (1994) claimed that problems in determining a language as a medium in the school can be decreased by ethnic approaches and relationship with the community. Because, language ability influences the perception of speakers in language expression (Levi & Richard, 2003), using their mother tongue will help students in the learning process. On the one hand, Noormohamadi (2008), mentioned that the children's perspective depends on their home language.

In Pidie, most of the children use Acehnese as a mother tongue and medium in the community. On the other hand, the government has the policy of using Indonesian as the formal language during the teaching-learning process. The policy is implemented in all schools to promote the national identity to all students in Indonesia, and abandoning the national language would undermine the unity.

However, introducing the national language by abandoning the learning of the first language is not recommended, because, according to Noormohamadi (2008), learning a second language should be based on how people construct their first language. Furthermore, “language management in Indonesia is politically rooted in the national motto *Bhinneka Tunggal Ika* (Unity in Diversity), which has its foundation in one of the pillars of the national ideology Pancasila (Five Principles), namely, that of nationalism” (Arka, 2013, p. 76).

Indonesian is the unifying language of Indonesia. Indonesian is a medium among communities that have different local languages. Thus, introducing Indonesian language in schools is appropriate. As Fitri (2011), argues education can establish self-efficacy in the community and unity, and education has an important part in transferring the culture to the next generation. The diversity of Indonesia is not only a source of dignity and strength, but a source of problems also (Arka, 2013). Nevertheless, diversity (*kebhinekaan*) is a national identity, and it should be preserved. Children need others’ help in promoting their national identity (including an understanding of the national language).

In summary, parents have a strong contribution to make in helping their children’s Indonesian language development. According to Fajoju, Aluede, and Ojugo (2016), parents in Nigeria must have greater involvement in English to help their children develop language skills, because English is the official language in the school and community. Moreover, a child’s language development depends on how many vocabularies that they use in sentences and in practice in conversations with people around them (Kelly, 1965).

2.2 Parent Involvement

Parents have to contribute in children’s learning because the teacher cannot handle everything in improving students’ abilities. According to Epstein (2001, p 307), “teacher leadership-not parent education or marital status- made the difference in whether parents improved their knowledge about the school and about helping their children, and whether the children improved their reading score”.

Cutler (2000) emphasized that parents also become a first teacher for their children. Furthermore, Epstein (2001) argued that parent involvement will be achieved when a structure is put in place and supports the parent, and without support from many factors, it will be meaningless. Rogers, et al (2007), claimed that the teacher as a researcher needs to develop a better understanding of the learner. Wright and Willis (2004) asserted that different cultural practices and language of families may obstruct the effort of teacher-parent collaboration. Moreover, based on Walker & Solvason (2014), parents who are involved in their children more, will make sure the child is ready and able to accept school challenges.

Parent involvement is more important than family background, such as, race, social class, marital status, and mother's work status (Epstein, 2001). Furthermore, based on Zhang (2015), parent involvement in children's education enhances social skills and academic competence among school-age children. It has a great positive effect on young children's learning and development. For young learners, a parent is a role model and motivator for them. The parent is an agent of his/her children and, based on Fajoku, Aluede, and Ojugo (2016), when parents are involved in school, it improves school climate and reduces the possibilities of stereotyping particular children and families. Thus parents' involvement will help schools to apply equality in the school.

Furthermore, Epstein (2001) argued that schools which are successful in communicating and accommodating different types of family will increase parent involvement. So, the way the school engages the parent will influence parent involvement, and another factor that influences parent involvement is parent knowledge and skill, time and energy, and specific invitations from the child and the school (Hoover-Dempsey, 1995; Sandler, 1997, cited in Zhang, 2015).

2.2.1 Typology of parent involvement

Parent involvement is not easy to promote in the school or at home. Epstein (2001), claimed that to be successful in allowing parent involvement needs participation from the school and family. Considering the two sides and overlapping spheres of the influences, then Epstein categorizes parent involvement into six types. However, it is still used as a parental involvement theory. These are the six typologies of parental involvement based on Epstein (2001);

- 1). Type 1: Parenting, helping all families establishes home environments to support children as students.
- 2). Type 2: Communicating, having good communication between school and home in helping child development.
- 3). Type 3: Volunteering, parent help and support school as volunteers.
- 4). Type 4: Learning at home, families help students at home related to activities, decisions, and planning based on the curriculum in the school.
- 5). Type 5: Decision making, parents have contributions in school decisions, developing the parent association as representatives.
- 6). Type 6: Collaborating with the community, school and parents have integrated resources and services from the community to strengthen school program and family practices.

Actually, all of the types of parent involvement have different practices. That is due to challenges for parents to find the suitable involvement for their children and themselves. As mentioned by Epstein (2001), every type of parent involvement leads to different goals for students, parents, the teaching process, and the school environment. Thus, parents and schools should choose the relevant one to apply in learning practices. And Epstein (2001), added that the right choice will help reach important aims.

2.2.2 Parenting Style

Parents have contributed in building the self-esteem of children, and parenting style is the way parents are involved with their children. Furthermore, Spera (2015) asserted that parenting style is promoted by many factors that influence parenting practices, attitudes, goals, and values related to their children. Parenting styles influences child development; including biological, intellectual, emotional, social and physical development (Gboyega & Idiat, 2014).

The theory of parenting style was developed, and Baumrind divided the parenting style theory into two main concepts (Bibi, Chaudhry, Awan, & Tariq, 2013; Spera, 2015), based on how parents reflect the balance of demands between the child and parent/society (Darling & Steinberg,

1993): demandingness and responsiveness (Darling & Steinberg, 1993; Bibi, Chaudhry, Awan, & Tariq, 2013; Spera, 2015). Parental demandingness refers to guidelines and discipline for children and is made based on parents' wishes. Meanwhile, parental responsiveness is parenting based on children's needs and characteristics through parent support and emotional for children (Darling & Steinberg, 1993; Bibi, Chaudhry, Awan, & Tariq, 2013; Spera, 2015). Furthermore, the parenting style based on the demandingness and responsiveness level is divided into three styles. These are authoritative, authoritarian, and permissive (Starr, 2011; Bibi, Chaudhry, Awan, & Tariq, 2013; Spera, June 2015), and later Baumrind added the fourth style: neglectful parenting (Rosli, 2014).

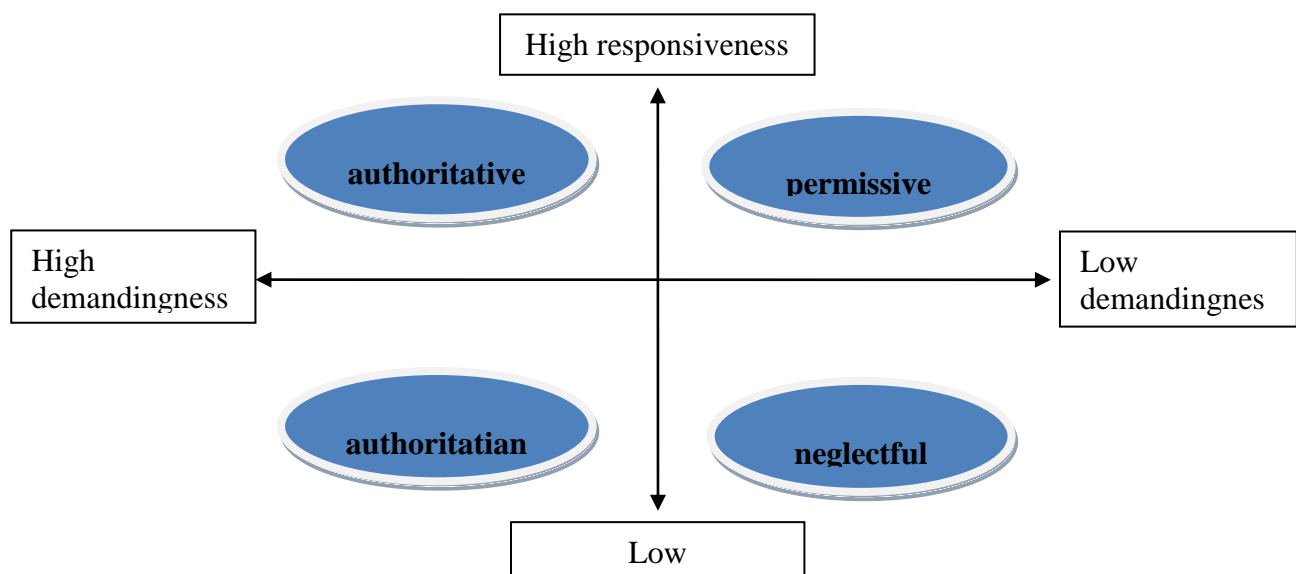


Figure 2: The relationship of dimensions of demandingness and responsiveness

The authoritative parenting style is a combination of high demandingness and high responsiveness (Bibi, Chaudhry, Awan, & Tariq, 2013). This style makes most sense to both parents and children, because parents set confines and insist on children's fulfillment, while at the same time parents are warm, accept their children as individuals, and promote children's participation in decision making, and often seek their children's view in family judgments and decisions (Darling & Steinberg, 1993; Bibi, Chaudhry, Awan, & Tariq, 2013; Spera, 2015). Moreover, based on Matejevic, Joyanovic, & Jovanovic, (2014), the authoritative style of parenting consists of more frequently engagement in parenting behaviors. In addition, Matejevic, Joyanovic,

and Jovanovis (2014), claimed that authoritative parenting is characterized by parents who encourage verbal communication and; children to have initiative, and agreements are made by together by both parents and children.

Authoritative parents recognize and appreciate their children, and encourage the children in autonomy to be independent, with recognition of the parent and child positions (Malone, 2011; Rosli, 2014). Furthermore, Baumrind (1996), found the benefits of authoritative parenting in all aspects; gender, ethnicity, socioeconomic status, family structure and time (cited by Rosli, 2014). Moreover, culture plays a very important role between the parents' parenting styles and the students' academic achievement in the school (Starr, 2011; Matejevic, Joyanovic, & Jovanovis, 2014). Following children's development from preschool to adolescence, Baumrind determined that the children of authoritative parents were more mature, more independent, more active and more successful than the children who had non-authoritative parents (Matejevic, Joyanovic, & Jovanovis, 2014).

On the contrary, authoritarian parenting is high demanding and unresponsive (Bibi, Chaudhry, Awan, & Tariq, 2013). According to (Starr, 2011; Bibi, Chaudhry, Awan, & Tariq, 2013) the authoritarian parent likes to manage his/her child based on the parents' standard of control and evaluation of the child's behavior and attitude. Furthermore, the authoritarian parents assume that their child's success is part of parents' love (Berg, 2011 cited by Bibi, Chaudhry, Awan, & Tariq, 2013). Thus, parents demand of their children highly to achieve successful. Nonetheless, based on Spera (2015), authoritarian parenting can increase adolescents' resistance to parental guidance, and it can decrease other benefits of the effects of parents' involvement in school activities. In summary, the authoritarian parenting style creates uncritical thinking and non-independence in the child.

Next, permissive parenting gives an overly tolerant approach for responsiveness and undemanding parenting behavior (Bibi, Chaudhry, Awan, & Tariq, 2013). These parents are nurturing and accepting, but they avoid giving demands and controls over a child's behavior (Zupancic et al., 2004 cited by Starr, 2011). They have few or no expectations for their children, give their children freedom and avoid their punishment (Starr, 2011; Rosli, 2014). The parents assume that giving alot of freedom is the way to provide independence. Furthermore, Pelletier and Julaine (2002), established that young children who had permissive parents showed low levels of self-esteem, self-control and competence.

The last, neglectful parenting is low in both aspects: demand and responsibility (Rosli, 2014). Furthermore, parents with a neglectful style neither support nor control their children (Huver, Otten, Vries, & Engels, 2010). Neglectful parenting style was identified by Maccoby and Martin when they expanded Baumrind's parenting style from three to four parenting styles (Rosli, 2014). This style is like uninvolved parenting, in which the parent gives a freedom to the child and is careless. Moreover, neglectful parenting has a negative effect on children (Rosli, 2014).

People from different cultures demonstrate different parenting styles (Rosli, 2014). However, the main role of parent is to raise self-esteem by helping the child to find autonomy (Rahmawati, 2006). There are two aspects which influence parents' decisions in practicing a parenting style; individual and contextual relationships. Individual factors include social-demographics, parents' psychosocial features (gender, family occasions, social status, ethnic and linguistic origin, expectations, perception of parents' role and school role, motivation for participation, parental self-efficiency) and the child's features. Contextual factors relate to official adjustment on national or local levels, size and a type of community where the school is centered and factors related to the school, such as school culture and climate, teachers' characteristics and the school principal (Epstein & Sanders, 2002, cited by Matejevic, Joyanovic, & Jovanovis, 2014). In the Aceh context, religion has the main role in influencing families and communities in practicing parenting styles and involving the children. Furthermore, for Acehnese people, learning religion is more important than learning other subjects in formal education.

2.2.3 Learning at home

One type of parent involvement which gives impact to children's cognitive development is learning at home (Spera, 2015), because, when children stay at home, parents have full responsibility to educate them. Moreover, children spend more time at home than in other places (Hirsch, 1999). Even so, learning at home is still needs other parental involvement types to make it successful. Beck (2002), also affirmed that parents need to be involved in the school activities (such as volunteering in the teaching learning process) to find the best way in involving themselves in learning at home. Furthermore, Kay and Susan (2004), asserted that both families and school must have collaboration and negotiate to support the children's learning.

In addition, Epstein (2001); Dempsey, et al, (2001) argued that learning at home is somehow to connect the schools and the parents. However, giving homework is a way to continue lessons from the school to the home (Dempsey, et al, 2001; Spera, 2015). As Beck (2002) explained, that the teacher and parent should have the same perspective about a student's needs. Nevertheless, every family is unique, and parents probably perceive the situation as: much homework is distributed, uncertainty how to help the child in doing homework, and forgetfulness in doing the homework (Frances, 2004). In Aceh, most of the parents are involved in their children's learning if the school gives homework. Otherwise, the parents seldom accompany the child during learning time at home.

Pelletier and Julaine's (2002) study showed that parental involvement has a positive effect on a child's outcomes. Furthermore, Spera (2015), asserted that monitoring homework at home related to the student's better achievement. However, Gonida and Cortina (2014) argued that parent involvement in doing homework did not always have positive correlation with student outcomes, because it was influenced by some factors, such as type of involvement related to doing homework, the grade level, the student's ability, and the subject matter. Every parent has specific involvement, and some parents like to give the answers to the homework to save their time in helping doing homework. However, the others spend extensive time in assisting and helping their children to better understand the lesson. Besides, the high level students have more difficult subjects and homework than the lower level. Thus, the parents who lack knowledge and abilities cannot be involved much in children's learning time and assistance in doing homework.

Experience in learning at home will enhance student's skills. Epstein (2001), argued that by giving homework to the students, the teacher can inform about the curriculum and what students are learning in class. Then Epstein (2001) identified 10 purposes of homework given to the students:

1. Practice: enhance mastery and skills
2. Preparation: ensure readiness for next class
3. Participation: improve student involvement with learning assignment
4. Personal development: improve responsibility, tenacity, time management, self-confidence, and talent of the students
5. Parent-child relation: create parent and child relationship in learning process at home
6. Parent-teacher relationship: allow teacher to involve parents in curricular activities that support children's learning process

7. Peer Interaction: support students working together in doing the assignment or project and motivate each other
8. Policy: fulfil school administration as a school standard
9. Public relations: involve community as a student-community assignment
10. Punishment: as a productive effort to solve a problem at school.

Furthermore, taking the 10 purposes of homework, Frances (2004), divided them into three main functions: instructional, communicative, and political. Even so, not all parents have good involvement in their child's learning process, because it depends on parents' perceptions about parental involvement.

Green et al., (2007) noted a number of motivators of parents' involvement in the learning process at home, including parental role construction, parental self-efficacy in assisting the student to succeed at school, specific child invitation, and perceived time and push for involvement (cited by Gonida & Cortina, 2014). Furthermore, parents' backgrounds, education levels, and the community influence the parent involvement style. Doing homework spontaneously is the worst, whereas doing it routinely is the best. Doing homework is not to push children to do it perfectly and sometimes parents' needs lead them to make mistakes. It will teach them to be more careful in the future. Nonetheless, involvement in their children's learning with non-standard guidelines will cause misbehaviors in learning (Prabantini, 2009).

2.2.4 Parents' background influences on parent' involvement

As mentioned before, parent' backgrounds have an impact on parent' involvement. Some research attests that the parents' background will influence the parents' decision in choosing the parenting style for their children. Epstein (2001), outlined the common stereotypes of parents: "pushy" upper-middle class parents; "helpful" middle-class parents, "incapable" lower-class parents. However, every parent has a different story to bring to involvement in their children's lives.

Bandura et al (1996), claimed that a parent with high self-efficacy belief takes part in parenting behaviors which promote the academic efficacy of the children and help them to control their own learning activities, social efficacy, and self-regulatory efficacy. Thus, it supports beneficial relationships with peers and avoids undermining behavior (cited by Pelletier & Julaine, 2002). In addition, La Belle and Ward (1994) explained that whatever the role of parenting

at home, it is through the communication and interaction between the child and the family. Finally, it will influence family decisions, such as language, basic cognitive and motivational patterns, problem solving and other skills, and family values and attitudes. In Pidie, most parents do not have knowledge and education in parenting. They just practice everything according to their family habit.

Based on Hornby (2011), parents' educational background and geography have an effect on parental involvement at home. Furthermore, parent support influences student's motivation in learning. The ideal features of family styles are used to promote a basic foundation for making decisions about a student's achievement and a student's needs (La Belle & Ward, 1994). However, not all parental involvement models that are recommended in the literature are applicable to all schools, all parents, all children, and all communities (Hornby, 2011).

In Latino immigrant families in the United States, a family which has many children is at risk for low outcomes (La Belle & Ward, 1994). In an other case, based on Cook (1999), the economic level of the family does not determine parental involvement, because in America, instead middle-income families give more attention to their children's education than rich families. In addition, Epstein (2001) explained that parents' education will influence their ways to involve themselves with their children in learning at home. In general, in Indonesia, finding the best school and a private teacher for the child is one type of parent's involvement from a rich family's perception.

Furthermore, parent time has an important role in monitoring children's learning at home. Based on Epstein (2001), most parents think that accompanying their children in learning is not a priority for them. Moreover, early childhood, like students of primary school, needs more involvement in homework from the parent compared with older students (Gonida & Cortina, 2014). Furthermore, some parents think home is not a place to study, but for relaxation, play, and doing something interesting (Epstein, 2001).

There is a distinction between parental involvement in any family, and it happens because of the diversity in parent background, such as ethnicity, culture, and socioeconomic status (La Belle & Ward, 1994; Epstein, 2001; Spera, 2015) that will influence their beliefs (Dempsey, Battiato, Walker, Reed, Dejong, & Jones, 2001). In general, parent perception of parental involvement is influenced by the community also (Epstein, 2001).

2.2.5 Community influence on family decisions

Ultimately, to promote parental involvement in helping students in their educational lives, the parent, family, teacher, and community should have the same commitment and goals, and support the children (Wright & Willis, 2004). Some values and, skills are taught both by the family and the school based on cultural and community needs (La Belle & Ward, 1994). In Aceh, religion is the fundamental need and belief of the community. Furthermore, it influences most families in practicing parenting style.

La Belle and Ward (1994), asserted that individuals perceive themselves to be outsiders wholly on expectations, respect and support from schools, peers, family, and the wider community. Furthermore, monitoring early and regularly can help identify problems that may threaten the child's developmental foundation (Staub, 2014). The result is that children should receive a general belief in the community or ethnicity, as a form of racial identity, such as language, other behavior, and treatment regarding the values and beliefs (La Belle & Ward, 1994).

Epstein (2001) claimed that community can influence the family in deciding the home roles, values, and beliefs to employ at home. Cutler III (2000) asserted that the changing of community perception will change family perception about everything. For example, Hidalgo (1992) argued that immigrant families who preserve cultural identities and engagement in their local communities need schools to change family perception more than those who assimilate into the mainstream community (cited in Epstein, 2001). Furthermore, Epstein (2001) noted that family and communities include rituals, traditional values, family goals, and cultural norms for the student's behavior, and racial identity has an effect on parental involvement.

Gollnick and Chinn (1998) argued that community influences families or parents to describe their feelings, prejudices and attitudes, and finally influences children identity. In early childhood stage, children learn everything from their parents and societies around them. Based on social reflection theory, a child's prejudices and attitudes are a reflection of the values of society (Gollnick & Chinn, 1998). Moreover, customs and traditions in society are habits and attitudes of people that may refer to folkways, mores, or lifestyles (Bagin & Gallagher, 2001). Especially in a post-conflict area, the conflict trigger remains undiminished and influences the socioeconomics of the citizen (Shah, 2014).

In the context of Aceh Province, the conflict happened because of incompatibility between Acehnese and Indonesian identities (Aspinal, 2005). Therefore, a strong gap between the central

government and ethnic group in Aceh was created, and it influences families' values, goals, and attitudes in involvement with their children. Even 12 years post-conflict and post-disaster (tsunami), the facts show that this region of the province was more acutely impacted by the 30-year conflict than the natural disasters of 2004 (Shah, 2014). Nowadays, although there have been many changes in many aspects in Aceh province, knowing the community perspective about Indonesia, including Indonesian language, is important. Furthermore, finding the best approaches in changing community perspectives is necessary. Doing this research, finding solutions to capture the problem and helping schools and parents find the best way in developing students' Indonesian ability is important.

In summary, parents' attitude influences children's character, and thus parents should make goals based on children's needs, not based on parents' willingness (Rahmawati, 2006). Keeping the ethnic culture will help parents in building children's characters. However, promoting Indonesian as a part of unity is important also. Thus, family and school should provide both of the situations. Then parents need to develop their parenting style and practice in involvement with their children. Furthermore, Baumrind suggests using the authoritative approach in parenting style (Starr, 2011) because this style is full of warmth and has a children based guideline (Starr, 2011; Bibi, Chaudhry, Awan, & Tariq, 2013; Spera, 2015).

3 Methodology

This study was a qualitative case study research, which aimed to know how parents were involved with their children in learning at home in helping students to develop their language ability, especially Indonesian language. In addition, this study also explored the connection between parental background and communities in Aceh, especially in Pidie as a conflict area, and their perception of Indonesian. Furthermore, the data focused on the participant's experiences as parents and Acehnese people in helping their children develop Indonesian language ability.

3.1 *Data Gathering*

3.1.1 Participants

This research focused on the first and fourth grade elementary students in Sukma Bangsa School in Pidie, who use local Acehnese language in their communication at home. The participants' data were taken from a readiness-test form that parents should fill when they register their children to Sukma Bangsa School.

Young learners need more parent involvement to help them in creating their identity and to get a better achievement in education (Cutler, 1992; Epstein, 2001; Goodall & Montgomery, 2015). In rural areas, the societies communicate using their mother tongue, although at school, teachers should teach using Indonesian language, and the text books themselves are written in Indonesian language.

In the Aceh context, understanding the local language (Acehnese) and Indonesian is better for the society. Understanding the local language as their mother tongue will help students to construct their knowledge. According to Nurmohamadi (2001), using mother tongue is easier for teachers in the teaching process. Moreover, the children will connect their knowledge from the teachers with their social life, which is influenced by parents and society around them. However, understanding Indonesian also will help students to improve their knowledge and abilities, because all text books use Indonesian. Thus, it will be important to find the data from parents who

communicate with their children by using Acehnese, about how they help their children to improve Indonesian language ability.

The participants of this study included eight mothers, six fathers, and one sister of grade one and four students. They are described in Table 3.1 below.

Table 3.1 The informants in the interviews

Grade	The informants		
	Mother	Father	Sister
1	√		
1	√		
1	√	√	
1		√	√
1	√		
4		√	
4	√	√	
4	√		
4		√	
4	√	√	

3.1.2 Location and time

This research took place in Sukma Bangsa Pidie Elementary School, involving parents from students of the first and fourth grade. The data were collected in August and September 2016 by inviting the parents of first grade students, and inviting the students who speak Acehnese at home as participants in the fourth grade.

Furthermore, the researcher explained the research a few times to the parents, and asked permission to make them participants of the research. Most of the participants did the interview around the school and before they picked their children up after school, from midday until 1.30 pm for grade one, and from 2 pm until 5 pm for grade four. Only one participant did the interview at home in the evening, at 8 pm.

3.1.3 Method

This research used a qualitative approach and used structured interviews with the parents. Structured or in-depth interviews will show details, such as life story and perceptions (Lodico,

Spaulding, & Voegtle, 2010). From the first and fourth grade parents, I had chosen five parents as participants in each grade to get information by using individual interviews. The interview included three aspects: family language background; how parents were involved in the children's learning; and the historical background of the parent during the conflict. Furthermore, the individual interview gave more information about parent's identity and parents' parenting style in helping their child to better comprehend Indonesian language.

The piloting for this study was made for first grade student's parents. Therefore, from the piloting, the researcher found illustrations about the questions in the interview guide which would be effective to get information from the participants. And it was valuable to ask some questions directly of the father (parent historical story/background during the conflict), although some mothers thought it would be enough to do interviews with them. The reasons were complicated; such as, the father worked outside the region; or the father was very busy and did not have time to do interviews.

It was easier to schedule with parents of fourth grade students than parents of first students. This was because it was a month after the new academic year, and it meant had just been a month for first grade parents to get involved in the school agenda, and they showed a barrier to do the interviews and to be respondents. On the contrary, the fourth grade parents had more experiences with the school, because they had been participants more than four years, or three years for the transfer students.

3.2 Data Analysis

From the interview, I did transcription to find the answer to my research question. Furthermore, I created categories to make it easier during the coding time. Categorization made in the outline referred to parent involvement initiated by Epstein (2001), parents' involvement regarding learning at home; such as parent involvement linking to homework, learning time, home rules, parent background, educational level of parents, student attitude, and parent-teacher communication. For other categories, it was made based on the findings during interview and transcript. These were partner in speaking Indonesian, family members at home, home location during the conflict, parent historical background, community perception about Indonesian, and parents' teaching style to develop the Indonesian ability of students.

From the transcript, the raw data was simplified into a dirty note by finding the categories existing. Furthermore, the data was made into a clean note by putting the similar data into the same categories. When the data could not show the answer to my research question, I did more interviews with the parent. Moreover, it showed that parenting styles for some parents looked similar to, and different from others, and thus I made classification based on parenting style.

The parenting style categories used the parenting style theory that was raised by Baumrind (1991): authoritarian, authoritative, permissive, and neglectful (Matejevic, Joyanovic, & Jovanovic, 2014). Furthermore, these data were used to find the answer to the research question and other data were used for support. The special cases were used to be extra information, which made this research important and will be a new knowledge resource for the reader.

3.3 *Ethics*

This research used some ethics that would apply to the school and parents: Permission from school to do the research; taking the base line data from the school counselor (registration form for new students) and data from SISTO (Data bank of Sukma Bangsa School); socializing with the parents as the participants in the PTA (Parent Teacher Association), and asking permission to be participants; getting permission from the participants by signing the letter of consent; giving explanations about the research and that the researcher would keep the information; creating a comfortable situation for the parent during data gathering; making the results of this research accessible to everyone, including the respondents; and using pseudo-names to give privacy for the participants.

4 Findings and Discussion

This study used two categories of participants; parents of first grade students and parents of fourth grade students. The data from this research were divided into three components; parent background (the historical background, education, and community perception about Indonesian), parenting style, parent involvement (study time, assisting in learning at home, parent involvement link to homework, teaching style at home, and parent-teacher communication), student personality (student character, and the partner in speaking Indonesian).

The data from the interviews about parent involvement represent how parents practice and use their style and is expected to help all families establish home environments which support children as students. Moreover, every family creates their own decision based on their beliefs, values, and goals. Thus, understanding these beliefs, values and goals will help schools to achieve a better relationship that will also help students to achieve a better outcome.

4.1 Parenting Style Influence on Parent' Involvement

From the components of the interview guidelines, parenting styles in improving the children's Indonesian language ability were examined.

Authoritative parents are characterized by a fixed learning schedule at home, assisting children during the learning process, giving the opportunity to practice Acehnese and Indonesian language at home, and having good communication with the teachers. Thus, the parents have good involvement in helping their children based on the children's needs.

In the next category, authoritarian parents make demands of their children based on the parents' needs. These parents have fixed guidelines for their children. Thus, they expect the children to do what they, the parents, want, and avoid the children's arguments. The parents force

the children to achieve a perfect result and a high score, and the parents expect the teacher to do the same.

Permissive parents give freedom to their children. These parents do not really know the child's needs, and they do not give attention to the child in the school (communication with teacher) or at home (study time and involvement in homework). These parents like to grant every child's desire, and they think of 'spoiled' as the best involvement.

Finally, neglectful parents are uninvolved parents. They have no demands and are unresponsive to their children. The parents give freedom to their children. There have no learning schedule, home rules, or family goals at home. The children are responsible for themselves, because the parents do not care about them.

The current study showed that the parenting style of the participants was only authoritative and permissive, as described in Table 4.1.

Table 4.1 Parenting style of the parents of participants

Participants	Responsiveness				Demandingness		Parenting style			
	Involvement		Support		Home rules		Authoritarian	Authoritative	Permissive	Neglectful
	+	-	+	-	+	-				
P-1	✓			✓		✓			✓	
P-2	✓		✓		✓			✓		
P-3	✓		✓		✓			✓		
P-4	✓		✓		✓			✓		
P-5		✓		✓		✓			✓	
P-6	✓		✓		✓			✓		
P-7		✓		✓		✓			✓	
P-8	✓		✓		✓			✓		
P-9	✓		✓		✓			✓		
P-10	✓		✓		✓			✓		

From all the participants no one had an authoritarian or neglectful parenting style. Furthermore, seven participants implemented authoritative parenting style to their children, and of the rest, three participants implemented permissive parenting style. The majority of people who were involved with the students were mothers, and two participants received involvement from their fathers. Moreover, family involvement, done by an elder sister and an aunt, was found in this study. However, the aunt was who was involved in the student's learning at home did not participate in this research because the parents did not give me permission to do the interview.

Two parents of the first grade and one parent of the fourth grade had permissive parenting style. The first grade parents had permissive style because they were very busy with other duties. The P-1parent said that she had a baby, and that she had to take care of all the family members, including the learning time at home. Even though the father was a teacher, the child always studied with her mother. The other participant (P-5) was a working mother. She was a teacher and had many duties as a mother and teacher. She rarely accompanied her daughter during learning at home, because the child did not have much homework yet. However, the mother did the housework herself, so it made her really busy at home. Thus, she just asked her daughter about the homework and reminded her to study. Both parents put more attention on the children learning religion (learning and reciting the Quran). Reading the Quran is compulsory and begins after the Magrib prayer, not to study other subjects or general subjects which are learned at school. This happens often in Aceh, because the Acehnese people are obedient to religion. This was asserted by Shah (2014), that Acehnese have the right to quality and Islamic education in line with the development of science and technology. And it is implemented based on the principles of democracy, justice and from the high point of view of human rights, Islamic values, culture and pluralism.

Furthermore, the fourth grade students' parents who showed the permissive parenting style (P-7) thought that giving everything to the child one kind of involvement. His father said that he liked to eat and his family and grandmother always provided a good meal as their attention. *"He is easily tired and sleepy, so I cannot force him to study hard"* (P-7, I₁). Furthermore, his mother worked in the hospital during the day, and she often helped her husband in their cafe in the evening. Thus, the child sometimes did the homework with his aunt. The mother just monitored him during learning time at home. She could not assist him, because she should monitor the last child (kindergarten student) also.

The others participants applied the authoritative parenting style at home. They had good involvement in learning time at home. They had a fixed schedule, helped their children in learning and promoted Indonesian language ability by practicing more Indonesian language during learning time. Some of the participants tried to mix the language in communication with their children and frequently had a discussion with the teachers. For example, P-3 was one of the first grade students who had good parents. His mother paid much attention to him, and she asked the class teacher about her son's development in the school (academic and attitude). *"He is better now"* (P-3, I_i) his mother and his class teacher mentioned. He was brave to speak Indonesian, even though he combined it

with Acehnese. His mother said, *“He kept asking when he did not have an Indonesian word”* (P-3, I₁) and it made his family try to speak Indonesian with him.

Based on parental involvement theory, if the parents give enough attention to the child, the achievement will be better (Epstein, 2001). However, in this case, the students with authoritative parenting style were still struggling with Indonesian. They faced difficulties in understanding the instructions during the teaching-learning process and the language in the textbooks, exercises, and examinations. The parents did the right thing in encouraging student's Indonesian language ability by combining speaking in Acehnese as well as Indonesian, as Noormohamadi (2008) asserted that, using mother tongue in childhood education has a positive effect on children's knowledge development.

Furthermore, regarding the midterm examination, most of the student participants had the same difficulties. They made mistakes in answering the questions, not because they did not know the correct answer, but because they misunderstood the question. Such as in Science for fourth grade, the question was *“Alatindera yang dapat merasakan panas dan dingin adalah?”* (The sensing device that can sense heat and cold is?) Some of the students answered “tongue”, and the correct one is “skin”. The parent explained that their child thought ‘merasa’ was taste not feel.

“He thought in the Acehnese sense, so he answered based on his knowledge and common sense. He understood better in his daily language, so he answered that the tongue is the sensing device for heat and cold” (P-10-1, I₁).

The answer was dependent on the sense of Acehnese language, because ‘merasa’ in Acehnese is always related to taste, but in Indonesian it can be ambiguous. This is related to the statement of (Noormohamadi, 2008; Asvad & Sadighi, 2015), that childhood knowledge construction is influenced by the environment and community around them. In this case, the Indonesian language interpretation of the students was influenced by Acehnese culture and way of seeing things. Moreover, most of the students used Acehnese language as medium in the society. They only spoke Indonesian in the school.

This situation was confusing for students, especially when Indonesian was the only medium of teaching and learning. The school policy did not allow students to use Acehnese in school, and, some students had difficulties in understanding Indonesian. They were misunderstanding when teachers explained the subject and gave an instruction during the teaching-learning process. In

addition, they were just keeping quiet, and feeling ashamed to ask the teacher because their Indonesian was not good. Thus, it influenced students' achievement and outcomes.

The low outcomes in improving students' Indonesian language ability were caused by different ways of teaching children in the school and at home. The parents used the mother tongue to teach their children, whereas in the school, students might not speak Acehnese. However, Spera (2015) claimed that parent and school should have the same perceptions and principles in teaching the child. Thus, providing different ways in teaching children causes the children to be confused and misbehave.

In summary, the parenting style of the parents will influence family decisions in helping children to improve their Indonesian language ability. The best type is authoritative parenting, because it is proportional between demand and response from the parents to the children. It can provide a fixed schedule in learning time, treat the children based on their needs, and lead the parents to support the children.

4.2 Parents' Background

4.2.1 Parents' historical background

Noormohamadi (2008), argued that communities have important roles in children's identity development. Especially, in this case, Aceh, as a post-disaster province, had a negative story which influenced families' roles and the community's perspective. In this study, the participants lived in a rural area which was a dangerous area during the conflict. The fact was known after the interview was conducted. However, it was very helpful and useful for the research. Furthermore, the communities in those areas used their mother tongue, Acehnese, as their medium of communication. They had a strong barrier to using the Indonesian language.

Some people who live in sub urban areas use Indonesian language as a medium of communication among family members and as a home language, and it influences other families to speak Indonesian. These communities do not think of Indonesian as an enemy language, and they know that Indonesian is the national language. However, societies who live in villages still think Indonesian is not important for them. Gampong Pineung and Lampoih Saka are sub urban areas, and now the people try to speak Indonesian as their first language. Moreover, villages like Busu,

Keumang Tanjong, Bluek have similar perceptions about Indonesian in the post-conflict era, which were influencing family decisions in choice of language.

From ten participants, just one student spoke Acehnese and Indonesian at home, and the others only spoke Acehnese. The family which used both of these languages needed to do so, because they had a brother or sister in law from another ethnic background. Thus, they had to speak Indonesian to communicate with the relative who could not speak Acehnese. Parents' ability in understanding Indonesian will influence parents' involvement in teaching Indonesian language to their children. Furthermore, it will promote a parenting style which helps children learning at home, including helping doing homework. Thus, parents can apply the best style of parenting to encourage their children's Indonesian ability and outcomes.

However, parents' historical backgrounds related to the conflict in Aceh took more effect in involving their children learning Indonesian. Most of the parents of participants were victims during the conflict. They mentioned that they still hold grudges against people on the Government side, because they had had bad experiences with them. The P-6 father said that he was a victim, because he was treated violently by the TNI (Indonesian Army).

"Once day, the TNI were looking for the separatist (GAM) in Busu (P-6 village), the crossfire happened at that time, but the fugitives were not found. Thus, the TNI gathered the people in that village, and treated the villagers violently. I felt so angry because I had not made any mistake. But they still tortured us" (P-6, I₁).

Furthermore, P-1 and P-5 mothers had the same experiences. The P-5 mother was a civil servant, and she felt afraid every day. When she went to school, she often faced difficulties because of many raids on the way.

"Sometimes I had to lie to the TNI, I said that I had to go earlier to attend the ceremony at the school to get permission from the raid. Thus, it was effective!" "The TNI said that I can leave, you should go! She was special because she was a teacher." (P-5, I₁).

In addition, P-1 mother said that her family got the violence from both sides (GAM and TNI) because her husband was a civil servant. They felt depressed because of that, and her husband was always worried. She said that *"My husband was grumpy many times, will they kill me or not? I was afraid they would kidnap me!"* (P-1, I₁). These situations also happened to other participants, and it made them hostile to the Indonesian government. Nevertheless, they claimed that the conflict

had not influenced their perception in using Indonesian language. On the contrary, P-2 mother mentioned “*My husband was a victim, and now he still doesn’t like to speak Indonesian*” (P-2, I₁).

P-10 parents had had bad experiences during the conflict time. The father told that:

“I got the worse experiences in my life many times during the conflict. When we lived in my parents’ in-law house, one day, in the early morning, after Subuh prayer, Geuchik (head of village) gave an announcement in the Meunasah (prayer house). He asked all the people to meet in the Meunasah, and then the Indonesian Army took part and gave instructions for the men to follow them to go to their office in Glee Gapui district. They were asked to do some exercises such as walk squat and crawl. We walked without shoes, some without clothes, and some only using pants. It was a very long trip, and during the trip, everybody who met with us, had to join us and walk together to the Army office. We thought they will kill us at that time, because they intimidated us really badly. Thus, they made us hate them, they build a barrier with us, and until now we still feel it, even though the feeling has diminished a little now” (P-10, I₂).

In summary, the results showed that the effect of the conflict had influenced people’s perception about Indonesia and the language. Even though it was 12 years after the peace agreement, the story still remained with them and influenced their perception. Therefore the communities are still reluctant to speak Indonesian, and the families are ashamed to speak Indonesian in the society. Furthermore, the children have limited access to practice Indonesian, and also feel shame in practicing their language.

4.2.2 Parents’ educational background

Parent backgrounds showed variety, such as parents’ educational backgrounds. Even though some previous studies showed the linkages between parents’ educational background and parents’ involvement, there was no pattern in this case. They had studied until senior high, had diplomas, or a bachelor degree. However, there was no correlation between parents’ education background with parenting style in developing student’s Indonesian language ability. And yet, Epstein (2001) argued that parent’s educational background influence children outcomes.

In this case, parents’ education background showed there was no effect on parents’ involvement. Being a parent with a higher education did not guarantee they had enough attention and involvement with their children. The parents with higher education were busier than other parents. They had a job outside the house and had limited time with their children. Mothers who

were housekeepers were more involved in their children's lives. The result is shown by the table below.

Table 4.1 Education Level of the Parents of the Participants

Participants Educationlevel	P-1	P-2	P-3	P-4	P-5	P-6	P-7	P-8	P-9	P-10
Bachelor (High)	F	M			M		M		F	F/M
Diploma (Medium)						M			M	
Senior High (low)	M	F	F/M	F/M	F	F	F	F/M		

Three of the first grade students (P-1, P-2, and P-5) had parents with good educational backgrounds; one of the parents had a bachelor degree. Moreover, both parents of two of the students (P-3 and P-4), had graduated from senior high school. Furthermore, two of the students in the fourth grade (P-7 and P-9) had one parent who had graduated from senior high school and the other parent had graduated with a bachelor degree and diploma. Both parents of one student (P-8) had graduated from the senior high, the other child (P-6) had one parent who had a bachelor degree and the partner had graduated with a diploma, and both parents of one child (P-10) had a bachelor degree.

The findings showed that parental education background was not relevant to the ways parents treated their children, even though Epstein (2001) argued that parents with a higher level of education have an easier time helping their children learn and do the homework. The parent with a higher level of education usually had an occupation, and thus they had limited time in getting involved with their child. In contrast, parents with medium education had enough time to accompany their children in the learning time.

Another reason was that the parents thought their children did not really need their involvement in learning at home. One parent of the first grade student said, *"The school rarely gave homework, thus, sometimes my child did not want to study"* (P-1, I₁). The other parent said:

"My child had full activities after school time. She is obligated to learn and to read the Quran after the Maghrib prayer. For school subjects, she is allowed to rest if she is tired. Moreover, I was not assisting her in learning the school subjects, because they were still easy and she can learn by herself" (P-5, I₁).

According to (Rahmawati, 2006; Hornby, 2011), parents' involvement for young children is more about attention and behaviour to promote students' self-efficacy and learning autonomy. In fact, parents think they should get involved with their children when the children had problems in doing homework or assignments from the school. Furthermore, parents' educational background did not have an impact on parent involvement for the young learner. The parents of P-3 had low education; both of his parents graduated from senior high school, but they were actively involved with their children. They provided a good environment at home, and for example had a fixed schedule for study, tried to speak Indonesian, bought some books to help their child in learning, and assisted the child during learning at home. The mother said:

“When he did not have homework, I asked him to re-work the assignment from the school. His father assisted him to practice the lesson every night. Then, we started to speak Indonesian at home and ensure he understands the meaning of Indonesian vocabularies”, (P-3, I₁).

The mother of P-5 student was a teacher and had graduated from university, and her father had graduated from the senior high school. However, the mother did not really pay attention to her. *“I have a lot of duties, so I can not assist her in learning time at home. I work until afternoon, and I do the housework by myself. I always remind her to study by herself. Because I do my teaching preparation at home also” (P-5, I₁).*

In summary, parents' perception about involvement contributed more than parents' educational background in encouraging students' language ability. Parents with higher educational levels had more opportunity to work outside the home and it meant they had not enough time to be involved in their children's education. On the contrary, parents that had medium or low educational levels were more involved in their children's education. The mothers did not have occupations outside the home, and they had a lot of time to get involved with their children to reach better achievement and outcomes. Parents who had good educational levels and good occupations involved with their children by choosing the best school for their children. They gave a hundred percent responsibility to the school to teach their children. However, they thought that the school would take care of their children's education fully.

4.3 Parents' Involvement Linked to Learning at Home

Home rules are part of parents' parental practice in getting involved with their children. Furthermore, home rules can describe how the parents interpret their role and students' learning goals (Epstein, 2001). In this case, I focused on the learning time, the partner in learning at home, the way parents were involved in doing homework, and parent teaching styles in developing children's Indonesian language ability.

4.3.1 Learning time

This research found a similarity in the learning time of students in the first and fourth grade. Most of the students were learning at night, after Maghrib prayer (7 pm). Two students (P-1 and P-5) studied at flexible times. They studied when they wanted and there were no guidelines about learning time at home. They studied in the evening, because they had to attend religious education after school time. This was relevant to the parent of P-2 statement *"My children had religious class after school, so they study at night after Maghrib prayer and reciting the Quran"*. Moreover, the higher level students had different school schedules to the lower level students.

The fourth grade students finished their class in the afternoon (2 pm), so some of them decided to have religious education in the evening. The parent of P-9 student claimed that when his daughter was in the third grade, she had religious education class at noon. But, now she had to change the religious class schedule after Maghrib. He changed the schedule because the school finished in the afternoon, and his daughter continued with her religious education in the evening. Thus, they learned the religious education after Maghrib prayer in Dayah or with a private 'Tengku' or religion teacher. Furthermore, they studied the school subjects and did the homework.

As discussed above, we can see that the Acehnese parents prefer to provide religious study to have higher education for their children. In addition, Acehnese people have a good belief in religion, as Muslims. As mentioned by Keshaverz and Baharudin: "religion plays an important role in determining the characteristics of individualism and collectivism" (cited by Rosli, 2014, p. 18). Better religious education is one Acehnese feature, as mentioned in Qanun, Syariah Islam, as Muslim Acehnese rule in all domains. Therefore, it was asserted by P-3 mother that in the community, "most of the people refer to 'beuet' or learning religion in Dayah, and learning at school is not really important" (P-3, I₁).

In conclusion, in Aceh, especially in Pidie, having religious education is more important than having general education. The religious education comes first and school after that. Furthermore, learning time depends on religious study schedules. Moreover, some parents did not decide on the learning time for common knowledge, but they had fixed schedules for their children for learning religion and reciting the Quran.

4.3.2 Partner in learning at home

This research showed that the mothers had more involvement with the child than the fathers. The findings are described in Table 4.3a

Table 4.3a Person who is involved with the child's study

Participants	Person who is involved with the child's study		
	Mother	Father	Other
P1	√		
P2	√		
P3		√	
P4	√		√(sister)
P5	√		
P6		√	
P7	√		√(aunt)
P8	√		
P9		√	
P10	√		

Five students (P-1 P-2 P-5 P-8 and P-10) were guided by their mother, three students (P-3 P-6 and P-9) had involvement by their father. One student had involvement by her mother and sister, and one student had involvement by his mother and aunt. In Acehese culture, a father has no real contribution in taking care of the child, because it is the mother's obligation. In Acehese culture, the father is responsible for feeding his family, whereas the mother is responsible for taking care of the family: doing the housework, providing for the children's needs, and involvement in children's education.

Furthermore, the parent of P-2 student showed the evidence that the mother was more involved than the father. The mother had a job in public health before marriage; now, she took care of her daughters. The father worked in another region, and the mother decided to be a housewife and stay with her 2 daughters. *"My husband works in a furniture-shop in Banda Aceh. So, I live*

with my daughters in my village, Lampoih saka. He visits us every two weeks and during holidays” (P-2, I₁).

In another family, both of the parents had an occupation: the father worked as a motorbike mechanic and the mother was a teacher. The student always studied with her mother, because her father was very busy, and the mother claimed that *“my husband is taciturn and he talks less with our children. He goes to Sigli before our children wake up in the morning, and he is back home before Maghrib. Then, he usually goes to a coffee shop after Maghrib and returns when our children are sleeping” (P-5, I₁)*. This is the common illustration in Aceh, where mother involvement is more accepted than father involvement.

However, some parents had different conditions and perceptions about parent involvement. Such as the parents of P-3 students, who were involved together in their children’s education. He always studied with his father, because he was closer to his father than his mother. His mother said *“he reads the Quran with me, and studies with his father” (P-3, I₁)*. In the other case, sister involvement happened to P-5 student. *“I teach my young sister to understand the lessons, such as Science, I help her in doing homework. But, sometimes, she practices reading with our mother” (P-4.1, I₁)*.

On the other hand, parents who had many duties did not have sufficient time to get involved with their children. The P-7 student was involved with his aunt in doing homework, because his parents had to keep their coffee shop. *“My child goes to his aunt’s house to study and do homework, if my wife has other duties and helps me in the coffee shop”. (P-7.1, I₁)*. However, the higher grade students need more attention in doing homework. The P-10 parents claimed that helping the higher education level need more preparation. *“Sometimes, when he had home work, we could not solve it also. We learnt again to help him”(P-10, I₁)*.

In summary, most of the participants had the involvement of their mother in learning time, because in Acehese culture, the mother has a priority role in taking care of the family members, including teaching the children. However, it is not compulsory for every mother, and for some families, fathers were involved in parenting the children also. In addition, elder sister, aunt, and close relatives can be involved in learning time when the parents have limited times and a lot of duties at home.

4.3.3 The ways parents are involved in doing homework

Every family is unique, and parents have special reasons and situations behind the management of their child's homework (Frances, 2004). There are three characteristics in helping children doing homework: valuing, monitoring, and assisting. This is shown in Table 4.3b.

Table 4.3b Parents' ways of helping children to do homework

Participants	The ways of helping child to do homework		
	Valuing	Monitoring	Assisting
P-1			√
P-2			√
P-3			√
P-4			√
P-5		√	
P-6		√	
P-7		√	
P-8	√		√
P-9	√		
P-10			√

From the ten participants, P-8 was the only parent who used valuing and assisting the child. *"I ask my daughter to look at the learning schedule and check the school homework and assignments. I accompany her in study time, while I prepare my cooking ingredients for tomorrow. When she completes the homework, I check it"* (P-8, I1). This happened because the mother was the one who was involved in her children's education, and she was also a working woman. *"My husband is a shopkeeper, moreover we need more money for our children's education. Therefore, I should help my husband to feed our family, and thus I should manage my time in the caring for my children and working outside the home"* (P-8, I1).

Three of the participants (P-5, P-6, and P-7) just monitored their children during learning at home. The mother of P-5 was working-mother and was doing the housework by her-self. Thus, she had limited time to accompany her daughter during study time. Moreover, she always asked about

the lesson and asked her child to study by herself. *“I always remind her to read a book, to try to learn by her-self. I think she can do that, and she does not really need my help now. The lesson subject is still simple and school rarely gives the homework” (P-5, I₁)*. This happened because the parent’s perception about involvement was just about helping in doing homework, but they forget about the learning essentials. The father of P-6 said that his son learnt with him because his mother had a baby and she could not care for the older ones. He claimed that when his son studies, *“I keep my eye on him to ensure he studies well” (P-6, I₁)*.

Five of the parents were assisting their children during the learning time at home. They preferred to do it, because they knew their children needed guidance and help in the learning time. This was asserted by P-9 father in his statement, *“As a parent, I like it if the teachers give more homework. I see that the effect of homework on my daughter is improvement of her outcomes. And I should assist her during learning at home at night” (P-9, I₁)*. This case related to the purposes of homework, which was decided by Epstein (2001): to practice the lesson which had given by the school to encourage students’ ability and skills, and to improve the parent-student relationship.

In summary, parents had aspecific way to help their children during learning time at home based on their perception of it. It was not because mothers had a job, and then they did not care for the children, but also a stay at home mother did the same. How they perceived their childrens’ needs was a foundation of their involvement in the learning time.

4.3.4 Parents’ teaching styles in developing children's Indonesian language ability

In this case, Indonesian language is the second language for the students. All the families use Acehnese as their first language. As mentioned before, every family and parent has a unique way in involvement with their children, and it depends on the family’s goals, beliefs, and values (La Belle & Ward, 1994). From all the participants, there were three kinds parental styles in teaching their children at home: using Acehnese language, combining Acehnese and Indonesian language, and combining languages while giving examples in each language. The results are described inTable 4.3c.

Table 4.1c The ways parents explain the lesson at home

Participants	Parents' ways to explain the lesson at home		
	Using Acehnese	Combining Acehnese & Indonesian	Combining languages and giving examples
P-1		√	
P-2			√
P-3			√
P-4			√
P-5		√	
P-6		√	
P-7		√	
P-8			√
P-9			√
P-10			√

Four of the participants used Acehnese and Indonesian to explain the lesson during learning at home, but the mother did not really emphasize the knowledge by giving the examples in both of the languages. The reasons of the parents were different, but one of them started to use both Acehnese and Indonesian in communicating with her child in a simple way.

“In daily communication, we use Acehnese. Moreover, sometimes, when we go home together, I ask: What did you learn? How about your grades? in Indonesian. Just that because I am busy and should stay in my school until afternoon. Thus, I do not have enough time”, (P-8, I₁).

Six of the participants were combining the languages and giving examples in both Acehnese and Indonesian languages to explain the lesson, such as the information from P-10 participant:

P : What was the language you used to explain the lesson?

N1 : Acehnese language. Before that, we always used Acehnese.

N2 : When he has homework or other assignments, sometimes he misunderstands Indonesian. A little bit difficult. (P-10, I₁)

The mother was a teacher and she had many experiences in helping students to understand lessons. She said that *“I teach by using both of the languages, Indonesian and Acehnese if I find difficult words in explaining the lesson at school” (P-10, I₁).*

Moreover, the P-4 sister combined and used examples in both of the languages. She said that *“sometimes I use Acehnese, or use Indonesian”* to assist her child during learning at home. In addition, she stated *“when my sister did not understand the material, I gave the example in Acehnese” (P-4.1, I₁).* The situation was similar to P-2 parent. Her mother tried to give to a lot of examples in both of the languages. Such as:

"I once said, when she studied about animals from the text book, and she asked 'nyo cangguek nyo mak kon?' (Mom, this is a frog isn't it?). Yes, but you may not say 'cangguek'. If your teacher asks you, you should say 'katak', (P-2,I₁).

Actually, 'cangguek' and 'katak' have the same meaning, frog. 'Cangguek' is Acehnese, and 'katak' is Indonesian. The mother always reminded her child to try to speak Indonesian during learning time in the school. She gave the examples to give her daughter a deeper understanding. This is related to Noormohamadi's statement (2001), that children's intellectual development connects with their language ability, and the second language development is influenced by the first language development.

In addition, the ways parents teach their children using both Acehnese as a mother tongue and Indonesian as a national language is the best one, and it refers to (Kim & Rah, 2016) argument, that providing the same ways in teaching the second language with teaching the first language will encourage constructional knowledge. Thus, the other parents need to know and adapt the right style in their family to encourage students' language ability and knowledge construction.

4.4 Children's Characteristics

This category observes the bravery of the students in using Indonesian to communicate with others. There were five students who were brave or confident in using Indonesian and 5 students who were shame faced to speak Indonesian. The students' bravery influences their language development. This characteristic is related to student's motivation in using Indonesian as a medium of communication also.

The brave student liked to practice Indonesian, even if he/she could not speak Indonesian well yet. They tried to speak and use Acehnese for unfamiliar words in Indonesian. P-4's elder sister said that:

"She likes to speak Indonesian, and she often speaks Indonesian with our mother. When she does not know some vocabularies, sometimes she asks me, but sometimes she combines and uses Acehnese. When she is wrong in using Indonesian, I tell her the right way", (P-4.I, I₁)

In addition, some students preferred to speak Indonesian with their family as a practice. The mother of P-3 stated that her son asked his family to speak Indonesian with him. Thus, all the family members initiated the use of Indonesian at home.

On the contrary, shame will made students unmotivated to practice Indonesian. This happened to P-6 participant, a fourth grade student. His teacher claimed that he was a quiet student in the class. But, when I observed, he talked actively with his friend. Thus, one day I asked him while he waited for his father to pick him up:

- Me : P-6, can you understand your teacher's explanations during the learning process in the class?*
P-6 : Sometimes I do not understand.
Me : What do you do when you face that situation? Do you ask your teacher?
P-6 : No
Me : Why don't you do it?
P-6 : I don't want to!
Me : Ok, which one language makes you like to speak?
P-6 : Acehnese! He answered while smiling
Me : What language do you use to communicate with your friends?
P-6 : Acehnese
Me : Why do you prefer to speak Acehnese?
P-6 : It is my daily language, speaking Acehnese is easier for me (P-6.1, I₁).

We can see, lack of the language has an effect on children's self-confidence, and the children cannot construct the knowledge in a perfect way. Therefore, an individual approach for each student is needed. According to Noormohamadi (2008), using mother tongue is one of the best approaches for the young learner because it will help them to construct their knowledge in the right way. Furthermore, Halliday (1993) asserted that abandoning the mother tongue causes the children loss of their identity.

Additionally, the parent of P-2 participant mentioned that her daughter acted differently at school than at home.

"Her teacher said that she is a quiet girl. Then, I realized it was because she did not speak Indonesian well yet. She found it hard to speak in the school, even though she was talkative at home and in the community" (P-3, I₁).

This shows that differentiation between home and school atmospheres causes children to be confused and to tend not to be themselves. Lack of the language can also make children be passive and confine them in the new environment.

Some research about mother tongue and first language showed that speaking in mother tongue for childhood provides an individual's intellectual, emotional, social and physical development and is closest to personal feeling (Osanyin, 2002; Gboyega & Idiat, 2014). Thus the

teacher cannot see the student needs collectively, but should emphasize individual need approaches. Using the new language for children is wounding equality for human beings. It would not be wrong if the school mediated language barriers by facilitating both languages that are commonly used by all students. In this case, using only the Indonesian language will cause injustice to students who use the Acehese language as their mother tongue.

Regarding Vygotsky theory, language comprehension in early childhood is associated with community involvement. Moreover, in Pidie, the community uses Acehese as a medium of communication. Thus, using the Acehese in the learning process will allow the students to interact with their environment. While students try to understand the Acehese language perfectly, students can learn the second language, Indonesian. As raised by Kim & Rah(2016), when children can construct their mother tongue, it will be easy for the child to construct the second language.

Finally, negating the Acehese language in school will impact negatively on the development of students' knowledge for those who use Acehese as their mother tongue. Furthermore, it will cause the low achievement of students in the school.

4.5 Parent-Teacher Communication

In this category, the researcher found that parents had differentiation in the level of participation in communicating with teachers in the school. The contribution in communicating with teachers was divided into three levels: often, parents communicate based on their needs and are active in discussing about their children, including direct and indirect communication; rarely, parents communicate when their children face difficulties in the school and home; conditional, parents communicate with the teacher if the school asks them to join in a school agenda, such as PTA, and sharing the students' reports.

From ten participants, three parents were often communicating with the teachers. The P-3 parent met with the class teacher every week to discuss about her son's progress in the school. *"I always consult with the class teacher. Recently, she said that P-3 had a lot of progress, thanks to God"*. In addition, P-9 parent claimed that *"The first thing that I consult with the teacher class about is my daughter's development, then her attitude and behavior with others. However, if I cannot meet with the teachers, I still have good communication with them by phone"*.

Moreover, three of the parents rarely communicated with teachers. The P-8 parent said that she rarely communicated with the teacher, because she had no time to meet the teacher, and her husband was never involved in their children's education. *"Her father is ashamed to take care of his children's education, and he is entrusting all to me"*. Furthermore, four participants had communication with teachers if the school invited the parents to a joint school agenda. The P-4 parent argued that he had communication with the teacher, with the class teacher; he would ask about his daughter's progress when the school arranged a meeting with the parents.

The differentiation in communicating with the teachers did not depend on the parents' educational background. The P-3 parent graduated from senior high level, while the P-9 parent had a bachelor degree, and both of them often discussed their children's progress. This is reinforced by the opinion from Epstein (2001, p.205) *"All the grade level children are more successful if their parents participate at school and encourage education and learning at home, whatever the educational background or social class of their parents"*. Thus, better communication between parents and teacher will influence students' performance.

5 Conclusion

5.1 Conclusion

This study revealed parent involvement contributed in improving the primary student's Indonesian language ability. Furthermore, the involvement in developing students' Indonesian language was influenced by many factors; cultural background, community perspective about Indonesian language, and parent's parenting style. Thus, four points were revealed by this study: 1) cultural background influences parenting style in Aceh, especially the religion factor, 2) a negative perception of Acehnese people about Indonesian language, which was caused by long-term conflict between the Aceh separatist movement (GAM) and the Indonesian government has an impact on parenting styles, 3) Using both Acehnese and Indonesian language is more effective in understanding the lessons in the school, 4) Parenting style and school policy should be relevant and in line with each other.

The results presented in this study show that most parents in Aceh, especially in the rural area, Pidie, are not really involved in educational subjects in general, including Indonesian, because the parents are more demanding in religious education. They prefer to control their children by promoting religion education rather than general education. Aceh people have an Islamic culture, which has influenced their lives, and providing a deep knowledge of Islam for the children is compulsory for every family. Islamic culture is a feature of Aceh province, and Acehnese people emphasize Islamic culture in their beliefs and values.

Parents' perspectives in using Indonesian show not all parents are reluctant to speak Indonesian. But in general, the community still has a bad perception of people who use Indonesian as their first language. Furthermore, it influences the parents in making decisions at home about using Indonesian with their family members. Moreover, Aceh has had a difficult history in the past. Long-term conflict between the GAM and the central government has had an effect on the community perspective about speaking Indonesian. However, it has been 12 years since the peace agreement was signed, yet the effect of conflict still influences people's perceptions. In the past,

most Acehese people were victims and lived in a dangerous situation. Most of them had negative experiences from the Indonesia Military (TNI) during the conflict. One of the effects of this is the reluctance to use Indonesian as medium of communication in the community. Acehese people may think that speaking Indonesian means to defend Indonesia and betray Acehese, and that is rooted in the current Acehese generation. The parents who participated in this research grew up in the conflict era. Thus, the parents are part of the community which had bad experiences during the conflict.

Another result from this study is that the use of only Indonesian as medium and language of instruction in the school is making some students misunderstand the lessons. The students who speak in Acehese as their mother tongue face difficulties during the learning process. Furthermore, some of them lose their self-confidence because they lack Indonesian. Thus, they keep silent when they do not understand the teachers' explanations, even though their parent have the right way to help them during learning at home, using both of the languages, Acehese and Indonesian, in teaching and doing homework. When parents only use Acehese, the children never know the meaning in Indonesian. However, using Acehese to describe the lesson and adding Indonesian while using the examples in both of the languages is a better way to get a deeper understanding.

The last thing that was revealed in this study is the difference between school policy and parenting style in influencing student's language ability development. On the one hand, the school has a policy to use Indonesian language as a medium and language of instruction. Students are not encouraged to speak in Acehese during school time. The reason is school, as a public place, needs to mediate the differentiation among the school members, including language. Indonesia has many ethnics and other diversities, and communication among people from different ethnic backgrounds with the use of Indonesian language is advised. On the other hand, the inhabitants in Pidie prefer to speak Acehese, their mother tongue. Additionally, parents of the students also speak Acehese in their homes. The students prefer to speak Acehese in their community too. Thus, to mediate that condition, the school and the family should provide the same way, using both of the languages, Acehese and Indonesian.

5.2 Implications

The implications of this study are in finding a suitable parents' parenting style in helping students increase their language ability, especially Indonesian language as a symbol of unity. Parents from rural areas in Aceh, such as Pidie, have a strong religious basis which influences family beliefs, values, and decision making. Most of the parents practise an appropriate parenting style even though they do not know the theory of parenting style and parent involvement. Most of them have authoritative parenting style and are well involved in their children's lives. They try their best for their children, and they have good communication with the school to help the children to progress.

Parents' involvement without school engagement is meaningless. When the parents provide the best way in helping their children to improve language ability, but the school has different approaches, it cannot work appropriately. The school should be more contextual in the teaching-learning process. The teachers should consider students' backgrounds, such as; religion, race, language, social class and family backgrounds, to foster equality for them.

Furthermore, considering the diversity among students is required for teachers and the school. Using mother tongue during the learning process is more effective. However, introducing the Indonesian language is also important. Ultimately, using both of the languages for the young learner, Acehese and Indonesian, is recommended.

To achieve a better outcome, school must be more active to promote parental involvement to the parents. Beside, parents should have routine communication with teachers and school, be involved in children's learning at home, and be involved in school activities. The involvement from the family needs support from the school, because working alone will be meaningless in helping students to develop their language ability. Treating the students in accordance with their needs can increase their knowledge development immediately. However, while having the authority to control children at an appropriate level is good, both the parents and the teachers should see the strengths and weaknesses of the children. Applying the authoritative parenting style and the authoritative teaching style will solve the problems.

Finding the community perspective about Indonesian language in the inland areas and the four most conflict-affected areas (Aceh Besar, Pidie, Bireun, East Aceh) (Shah, 2014) and comparing each place are recommended for future research. Seeing *Ulama* and other public figure

perspectives in conflict-affected areas will capture the Acehnese people's perspectives on the Indonesian language.

Moreover, Sukma Bangsa School is located in Pidie, but not in an inland area and conflict-affected area. In Pidie, most inland areas are conflict-affected areas and the community was victimized during the conflict. As (Sukma, 2004, p. 14) argued, "Thousands of Acehnese became the victims of summary execution, arbitrary arrest, torture, rape, and disappearance". Thus, similar research in other schools and in inland areas is recommended.

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Appendix 1



CONSENT FORM OF INTERVIEW WITH AUDIOTAPING

Consent to Participate in Research

Title of Study

("Parents' Involvement in Students' Language Development: The Use of Indonesian Language for the First and Fourth Grade of Primary School in Pidie, Aceh")

Introduction and Purpose

My name is Muazzah. I am a graduate student at Tampere University, Finland, in the Department of Education. I would like to invite you to take part in my research study, which concerns parents' involvement in students' language development that is influenced by parents' historical background.

Procedures

If you agree to participate in my research, I will conduct an interview with you at a time and location of your choice. The interview will involve questions about family description, parents' involvement at home, and historical background of the parent. With your permission, I will audiotape and take notes during the interview. The recording is to accurately record the information you provide, and will be used for transcription purposes. If you choose not to be audio taped, I will take notes instead. If you agree to be audio taped but feel uncomfortable at any time during the interview, I can turn off the recorder at your request. Or if you do not wish to continue, you can stop the interview at any time.

I expect to conduct only one interview; however, follow-up may be needed to add clarification. If so, I will contact you by mail/phone to request this.

Benefits

There is no direct benefit to you from taking part in this study. But it is hoped that the research will contribute positively to improving students' Indonesian language ability and help parents to find the best ways in involvement in learning.

Risks/Discomforts

Some of the research questions may make you uncomfortable or upset. You are free to decline to answer any questions you do not wish to, or to stop the interview at any time. As with all research, there is a chance that confidentiality could be compromised; however, we are taking precautions to minimize this risk.

Confidentiality

Your study data will be handled as confidentially as possible. If the results of this study are published or presented, individual names and other personally identifiable information will not be used. When the research is completed, I may save the tapes and notes for use in future research done by myself or others.

Compensation

You will not be paid for taking part in this study.

Rights

Participation in research is completely voluntary.

You are free to decline to take part in the project. You can decline to answer any questions and are free to stop taking part in the project at any time. Whether or not you choose to participate in the research and whether or not you choose to answer a question or continue participating in the project, there will be no penalty to you or loss of benefits to which you are otherwise entitled.

Questions

If you have any questions about this research, please feel free to contact me. I can be reached at [telephone] or [email]

CONSENT

You will be given a copy of this consent form to keep for your own records.

If you wish to participate in this study, please sign and date below.

Participant's Name (*please print*)

Participant's Signature

Date

[Optional/If applicable]

If you agree to allow your name or other identifying information to be included in all final reports, publications, and/or presentations resulting from this research, please sign and date below.

Participant's Signature

Date

Appendix 2



SURAT PERNYATAAN KESEDIAAN DIWAWANCARA

Kesediaan Berpartisipasi dalam Penelitian

Judul Penelitian

(“Parents’ Involvement in Students’ Language Development: The Use of Indonesian Language for Primary School in Pidie, Aceh”)

Pendahuluan dan Tujuan

Saya, Muazzah, mahasiswa S-2 Pendidikan Guru di Tampere University, Finland. Saya akan meminta kesediaan anda untuk berpartisipasi dalam penelitian saya, yang akan menitikberatkan pada peran dan latar belakang orang tua dalam perkembangan bahasa anak.

Prosedur

Jika anda bersedia untuk berpartisipasi dalam penelitian saya, maka saya akan melakukan wawancara sesuai dengan tempat dan waktu yang anda tentukan. Wawancara akan menyajikan pertanyaan tentang gambaran keluarga, peran orang tua saat belajar di rumah, dan latar belakang orang tua saat konflik. Dengan izin anda, saya akan merekam dan mencatat selama wawancara. Rekaman tersebut bertujuan untuk merekam secara lengkap informasi yang anda berikan, dan akan digunakan untuk pembuatan transkripsi. Jika anda memilih untuk tidak direkam, maka saya tidak akan merekam, dan hanya akan mencatat saja. Jika anda setuju untuk direkam, namun sewaktu-waktu merasa tidak nyaman selama

wawancara, Saya akan mematikan alat perekamnya sesuai permintaan anda. Atau jika anda tidak ingin melanjutkan wawancara, anda bisa berhenti kapan saja.

Saya memprediksikan untuk melakukan wawancara hanya sekali, meski demikian, tindaklanjut mungkin akan dibutuhkan untuk melengkapi data. Jika dibutuhkan, Saya akan menghubungi anda melalui surat atau telepon untuk memintanya.

Keuntungan

Tidak ada keuntungan langsung untuk anda ketika menja dibagian dari penelitian ini. Tetapi, hal ini diharapkan dapat memberikan kontribusi positif pada peningkatan kemampuan bahasa anak dan dapat membantu orang tua untuk mendapatkan cara terbaik dalam pendampingan belajar.

Resiko/Ketidaknyamanan

Beberapa pertanyaan mungkin akan membuat anda tidak nyaman atau terganggu. Anda bebas untuk menolak menjawab setiap pertanyaan yang anda inginkan, atau memutuskan berhenti untuk diwawancarai kapan saja. Sebagaimana semua penelitian, bagian yang bersifat rahasia akan membahayakan; dengan demikian, kita akan mencegah untuk meminimalkan resiko.

Kerahasiaan

Data dari anda akan dijaga kerahasiaannya sebaik mungkin. Jika hasil dari penelitian ini dipublikasikan atau dipresentasikan, maka nama dan identitas pribadi lainnya tidak akan digunakan. Jika penelitian ini telahselesai, Saya akan menyimpan rekaman wawancara dan catatannya untuk digunakan pada penelitian lanjutan dikemudiaan hari, baik oleh saya mupun orang lain.

Kompensasi

Anda tidak akan dibayar jika bersedia menjadi bagian dari penelitian ini.

Hak

Partisipasi dalam penelitian in sepenuhnya bersifat sukarela. Anda bebas menolak untuk terlibat dalam penelitian ini. Anda bisa menolak untuk menjawab pertanyaan mana saja dan bebas untuk berhen titerlibat dalam penelitian ini kapan saja. Memilih berpartisipasi ataupun

tidak dalam penelitian ini, dan memilih menjawab ataupun tidak pertanyaan dari wawancara, tidak akan ada hukuman ataupun hilangnya keuntungan dan begitujuga sebaliknya.

Pertanyaan

Jika anda punya pertanyaan tentang penelitian ini, anda dengan leluasa dapat menghubungi saya. Saya dapat dihubungi di [0852-7734-1833] atau [muazzahmuhammad@gmail.com].

PERSETUJUAN

Anda akan diberikan selembaar surat persetujuan ini untuk anda simpan sebagai dokumen pribadi.

Jika anda berharap untuk berpartisipasi dalam penelitianini, harap tanda tangan di bawah ini.

Nama Peserta(*Huruf Kapital*)

Tanda tangan Peserta

Tanggal

[Pilihan/Jika memungkinkan]

Jika anda setuju untuk disebutkan nama atau informasi identitas lainnya di laporan akhir, publikasi, dan/atau presentas hasil dari penelitian ini, harap tanda tangan di bawah.

Tanda tangan Peserta

Tanggal

Appendix 3

The Protocol for Interview

- A. Introduction section
 - 1. What is your name?
 - 2. Where do you live?
 - 3. How many children do you have?
 - 4. Who are the additional members in your family?
- B. Language background
 - 1. Why do you use Acehnese as lingua franca at home?
 - 2. Can you speak Bahasa?
 - 3. Did you ever go to another province?
 - 4. How you communicate with people who can't speak Acehnese?
- C. Parents' involvement
 - 1. How much homework does your child get from her/his teacher per day?
 - 2. Who usually accompanies your child while learning at home?
 - 3. When is the time your child doing his/her homework?
 - 4. What is the language you use when explaining the subject to your child?
 - 5. Have you ever consulted with the teacher about your child?
- D. Historical background during conflict in Aceh
 - 1. During the conflict, did you ever see any incidents?
 - 2. Was any member of your family a victim?
 - 3. What did you feel at that time?
 - 4. Did the conflict influence your life?
 - 5. What you think about the Indonesian government's policy for Aceh?

Appendix 4

Category	Grade 1 Students					Grade 4 Students				
	1	2	3	4	5	6	7	8	9	10
Gender										
1. Male										
2. Female										
Home language										
1. Acehnese language										
2. Acehnese and Indonesian Language										
Home Location during the conflict										
1. Safe area										
2. danger area										
Family member at home										
1. main family										
2. with additional member										
Parents historical background										
1. victim										
2. relative as a victim										
3. none										
Community perception about Indonesian Language										
1. not important										
2. just so-so										
3. important										
students' characters										
1. confident										
2. shame										
partner in speaking Bahasa										
1. Parent/family										
1. Friend										
3. Relative										
4. Teacher										
Parents' education background										
1. undergraduate										
2. Diploma										
3. Senior High										
Home Rules (time to study)										
1. afternoon										
2. night										
3. conditional										
Person helping in learning at home										
1. mother										
2. father										

3. sister/brother											
4. relative											
Parents' Involvement Link to Homework											
1. valuing											
2. monitoring											
3. assisting											
Parents' teaching style in developing children's Indonesian language											
1. using Acehese language											
2. mixing Acehese and Indonesian languages											
3. giving examples in Acehese and Indonesian languages											
Parent-teacher communication											
1. often											
2. rarely											
3. only if the school asks											
Parents' parenting style											